

TVVO
SERMONS
Vpon the first words of
Christ's last Sermon,
I O H N 14.1.

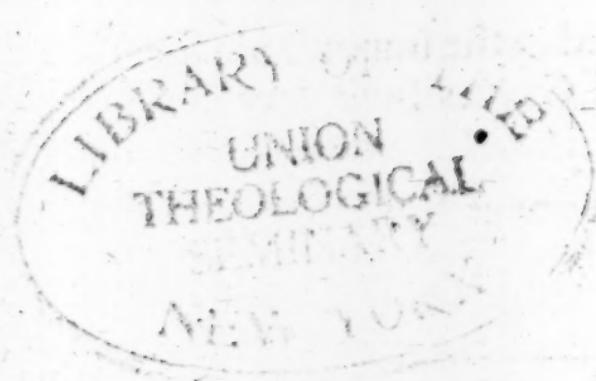
Being also the *last* Sermons of
R I C H A R D S I B B S D. D.
Preached to the honourable socie-
ty of Grayes Inne, *Inne 21.*
and 28. 1635.

Who the next Lords day follow-
ing, dyed, and rested from all
his labours.

2 Sam. 23.1. *These are the last words of
the sweet singer of Israel.*

The third Edition.

LONDON,
Printed by Thomas Harper, for Lawrence Chapman, and are to be sold at
his shop in Holborne, at Chancery
lane end. 1637.



Honoratissimo Domino,
Domino *Roberto*, Comiti
W A R W I C E N S I,

Has
Mellitissimi Theologi
Richardi Sibbs, S. Thol.
Doctoris,

Percharum habuit, cuiusque
concionantis auditor erat assi-
dus, una cum nobilissima
Familia)

Cygnas Conciones,

Ia

Pientissimi Authoris Affectus, neenon
ipsorum singularis obsequii

μανιόσιμον.

D. D. D.

Thomas Goodwin.

Pbilippus Nye.



*The Authors Prayer
er before his Ser-
mon.*

Gracious & holy Father, which hast sanctified this day for thy owne service and worship, and for the furthering of us in the way of salvation, and hast made a most gracious promise, that when two or three bee

A ; ga-

gathered together in thy
name, thou wilt be there
in the midst of them;
vouchsafe then wee be-
seech thee the perfor-
mance of this thy pro-
mise unto us now gathe-
red together in thy Name
to pray unto thee, to
heare and speake thy ho-
ly and blessed Word; and
so sanctifie our hearts by
thy holy Spirit at this
time, that wee may per-
forme these holy ser-
vices as shall bee most to
thy glory and our owne
comfort. Vnworthy we
are in our selves to ap-
peare

peare in thy most holy presence, both by reason of the sins of our nature, and the sins of our lives, even since that time that wee have had some knowledge of thy blessed truth; which holy truth we have not enterained nor professed as wee should have done, but often times against the light that thou hast kindled in our hearts by thy VVord and Spirit, we have committed many sinnes; and amongst the rest, we confess our sinnes against thy holy

Ordinance, our not preparing our hearts unto it, nor profiting by it as we should and might have done, giving thy Majesty hereby just cause to curse thy owne holy Ordinance unto us: but thou art a gracious and merciful Father unto us in Iesus Christ, in the abundance of thy love and mercy: in him wee come unto thee, beseeching thee for his sake not to give us up to these inward and spirituall judgements. But vouchsafe us a true insight into our

our owne estates, without deceiving of our owne soules, and from thence true humiliation; and then we beseech thee to speake peace unto us in thy Christ, and say to our soules by thy holy Spirit, that thou art our salvation: and for clearer evidence that we are in thy favour, let us finde the blessed worke of thy holy Spirit opening our understandings, clearing our judgements, kindling our affections, discovering our coriupti-
ons, framing us every

A S. Way.

way to be such as thou
maist take pleasure and
delight in; and because
thou hast ordained thy
holy word to bee a light
unto our feet, & a guide
and direction to all our
wayes and paths, and
to be a powerfull means
to bring us more and
more out of the thral-
dome of sin and Sathan,
to the blessed liberty of
thy children; we beseech
thee therefore to blesse
thy word to these, and
all other good ends and
purposes for which thou
hast ordained it; and

grant

grant wee beseech thee,
that now at this time out
of it we may learne thy
holy will, and then la-
bour to frame our lives
thereafter, as may bee
most to thy glory and
our owne comfort; and
that for Iesus Christ his
sake, thine onely Sonne,
and our blessed Saviour,
Amen.

The



THE FIRST SERMON.

Ioh. 14. ch. 1. verse.

Let not your hearts be troubled: ye believe in God, believe also in me.

Holy men as they be trees of righteousness, and desire to bee fruitfull at all times, so most especially towards their end, having but a short time to live in the world, they be willing to leave the world with

with a good favour; so it was with *Jacob*; so with *Moses*, as appeares in his excellent Song made before his death; you may see it in King *Salomon* and *David* before their deaths, but especially in our Saviour. The nearer to heaven, the more heavenly minded; when grace and glory are ready to joyne, the one to be swallowed up of the other, then grace is most glorious. All the passages of Christ are comfortable, but none more comfortable then those Sermons of his, that were delivered a little before his death; of all words that come from loving men to those they love, such are most remarkable as be spoken when they be ready to
dyc,

dye, because then men are most serious, they being about the most serious busynesse : then they be wisedest, and best able to judge : for the consideration of their end makes them wise. And therefore saith God, *Obtbas my people were wise to consider their latter end !* And, teach me to number my dayes, that I may apply my heart to wisedome, saith Moses. And indeed there is no wisedome to that : for it teacheth men to passe a right judgement upon all things in the world: they be no longer drunke with the prosperity of the world, they bee no longer swayed with opinion, but they passe an estimation of things as they are.

Besides, love at that time
is

Psal. 9a.

is especially set on worke. Therefore our blessed Saviour being now to offer himselfe a sacrifice on the Crosse, he sweetly delivereth these words before his departure, *Let not your hearts be troubled*: Let us heare them therefore, as the dying words of our Saviour, to his Disciples, and in his Disciples, to us all, as in the 17. of Saint John, *I pray not for them onely, but for all such as shall beleeve in me*, through their word, for his comforts concerne us all, as his prayers did.

This Chapter is sweetly mixt of comforts, counsels, and gracious promises, but especially it affords matter of comfort: marke who it is that gives this comfort, our bles-

fed Saviour; And at what time, when he was to sacrifice himselfe.

What admirable love and care, and pitie is in this mercifull high Priest of ours, that should so think of comforting his Disciples, as to forget himselfe, and his owne approaching death: It is the nature of love so to doe, and we should imitate our blessed Saviour in it: you see how hee laboureth to strengthen them, especially towards his end, hee knew they would then need it most, and therefore hee endeavoureth by all meanes to strengthen them both by couſel, as here by the Paffe-over, and by a newly instituted Sacrament.

But what need wee wonder

der at this in our blessed Sa-
viour who so regarded us,
as he left heaven, tooke our
nature, became man; put
himselfe under the Law, be-
came sinne.

The words containe a dis-
swasion from over-much
trouble, and then a directi-
on to beleeve in God, and
Christ: comforts must bee
founded on strong reasons;
For we are reasonable and
understanding creatures,
and God workes on us an-
swerablely to our principles.
He stayes our spirits by rea-
sons stronger then the grie-
vance. For what is comfort,
but that which establisheth
and upholds the soule a-
gainst that evill which is
feared or felt, from a grea-
ter strength of reason which
over-

over-mastereth the evill. If the grievance bee but even with the comfort, then the consolation workes not: but Christ's comforts are of an higher nature, then any trouble can be, for hee not onely disswades from trouble, but also perswades to confidence, *Be of good comfort, I have overcome the world.*

The occasion of this comforting them, and of removing their discouragements was this: In the former Chapter, he had told them, that hee should leave them, and that they should leave him, the best of them all, even *Peter* should take offence at him, and deny him, and that all the rest should leave him: From whence they might

might gather, that the approaching trouble should be great, That should cause *Peter* to deny him, and them all to forsake him: And thence must needs arise great scandals. Our Saviour saw by the power of his God-head, into their hearts, and like enough, in their looks he saw a spirit of discouragement seizing on them, for his departure, and *Peters* fall, their forsaking of him, and the persecutions that would follow. And therefore Christ discerning this dejection of their spirits, he raiseth them by this, *Let not your hearts be troubled.* The heavenly Physitian of our soules applyeth then the remedy when it is the fittest season.

There

There was some good in their trouble, something naturally, and something spiritually good. There was ground of naturall trouble at the departure of such a friend, at the hearing of such persecutions: For we are flesh, not steele, and in that fence, Christ was troubled himselfe to shew the truth of his manhood: nay trouble is the seasoning of all heavenly comforts, so as there were no comforts, if there were no trouble: and therefore this naturall trouble was not disallowed by Christ. There was likewise something spiritually good, in this trouble, they loved their Master, who they saw was going away; and they knew it was a shamefull thing

thing for them to forsake him: there was love in them towards him all this while, Christ could discerne gold in oare, some good in a great deale of ill; and therefore loved them againe, and manifested it by comforting them, *Let not your hearts bee troubled*: They were right in this principle, that all comfort depends on the presence of Christ. And so the maine ground of the sorrow was good. For as all heavenly light, and heate, and influence comes from the Sunne, it being all gathered into that body: so all heavenly comfort is gathered into Christ, and therefore must come to us from Christs presence, bodily or spiritually. Their error was

was in tying all comfort to a bodily, a corporall presence. As if it were necessary for the Sunne to come downe and abide upon the earth, to bestow its heat and influence; and therefore hee tells them, that though hee was to goe away, yet hee would send another comforter, the holy Ghost.

And then they were overcome by an opinion, that it would goe worse with them when Christ was gone: therefore Christ telleth them that it should be better for them, and indeed it was better: Christ did not take away his blessed presence for their disadvantage, but for their good. G O D never takes any thing from his children, but he maketh it

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it up in a better kinde. If Christ takes away his bodily presence, he leaveth his spirituall presence, and more abundantly,

So that though they were led with sensible things and what they saw not; they could hardly beleevve, yet Christ lookest to what is good in them, and accepts it: he saw what was naught in them, with a purpose to purge it, what was naturally weake in them, to strengthen it, and therefore hee counsels them, *Let not your hearts be troubled.*

The thing that I will first observe out of the words, is, That the best Christians are subject to be troubled, to be penfive, and dejected more then should be.

Indeed

Indeed our Saviour Christ himselfe was troubled, but his trouble was like the shaking of cleare water in a crystall glasse. There was no mud in the bottome; but our trouble is of another kinde, and apt to be inordinate.

We may carry this truth through the whole Scripture, and shew how *Hannah* was in bitternesse of spirit, which exceeded so, that *Eli* a good man mistakes her, supposing that she was overcome with drinke.

Hezekiah a good King, was in such bitternesse, that like a Crane or Swallow, he did chatter. And *David* complained that his spirit was over-whelmed within him; and *Jonah* cryes out,

B that

that hee was in the belly of hell.

And God will have it so, partly for conformity to our head; and partly that we may be knowne to our selves, that we may discern where our weakenesse lyeth; and so be better instructed to seek to him in whom our strength lyeth.

He suffers us likewise to be troubled for the preventing of spirituall sins, pride, and security, and the like.

And partly in regard of others, that we may be pittifull; Christ was man for this end, that he might be a mercifull high Priest, and we have much more need to know and feel the infirmities that are in our selves, that we may be mercifull to

O-

others; that we may not be harsh and censorious upon the troubles of others; from want of which consideration proceeded *Elies* rashnesse in passing that censure upon *Hannah*.

But how shall we know that our hearts are more troubled then they should be? For I lay this for a ground: That we may sinne in being over-much troubled, at things for which it is a sinne not to be troubled; If they had not beene at all affected with the absence of Christ; it had been a sinne, and no lesse then stupidity: yet it was their sinne to be over-much troubled. In a word therefore for answer, a trouble is sinfull, when it hinders us in duty, or from

duty : when it hinders us in duties to God, or to others.

Or from duty, that is, when the soule is disturbed by it, and like an Instrument out of tune, made fit for nothing, or like a limb out of joynt, that moves, not onely uncomelily, but painfully, and becomes unfit for action : when we finde this in our trouble, we may know it is not as it should be.

There be some affections especially that are causes of over-much trouble, feare of evils to come, sorrow for evils that at present seize on us. Now when these doe hinder us from duty, or trouble us in duty, they bee exorbitant and irregular.

Naturally affections should be helps to duty, they being the

the winde that carry the soule on, and the spirituall wings of the soule: so that a man without affections is like the dead sea, that moves not at all. But then they must be regulated, and ordered, they must be raised up, and laid downe, at the command of a spirituall understanding: when they be raised up of themselves, by shallow and false conceits, and opinions, they be irregular, when they be raised up by a right judgement of things, and laid downe againe when they ought to bee, then they are right and orderly.

Now besides the hurt that is in such affections themselves, Sathan loves to fish in these troubled waters: The affections are never

stirred and raised up irregularly, and exorbitantly, but Sathan joynes with them. And therfore we have need to keepe our affections of griefe and feare within their due bounds: Sathan is a curious obfERVER of any excesse in our passions, and in just correction (to speake the mildest of it) God lets loose Sathan to joyne with that excesse. And therefore the Apostle faith wisely, Let not the Sun goe downe upon your wrath, neither give place to the ~~Dixell~~, because as foone as ever we give way to any excesse of affection, Sathan fishes in these waters, and joynes with that excesse. He being a spirit of darkenesse, loves to dwell in the soule when it is in darkenesse.

nesse. And therefore when it is clouded by passion (as all passions beyond their due measure, are as clouds that darken the soule) Sathan that workes in darenesse, then seizes on the soule prelently.

That was *Sauls* case, hee was envious at *David*, being of a proud and haughty spirit, that could not endure competition: and Sathan tooke his time to worke on him. And therefore it is said he was troubled with an evill spirit.

But *trouble of Spirit* is too large an Argument, I will not now stand upon it, onely I will shew that we should not yeeld to excesse of trouble any way. And the reasons are:

First, we wrong our owne
selves when we give way to
griefe and sorrow that is
immoderate and inordinate:
The soule is as it were put
out of joynt by it; we make
actions difficult unto us, the
wheeleſ of the soule are
thereby taken off; joy and
comfort are as it were oyle
to the soule. And therfore
Nebemiah saith, The joy of
the Lord is your strength; when
therefore we give way
to feare, and griefe, and such
passions, it weakeneth the
soule in action. And then
againe they are as it were a
cloud betwixt Gods love,
and us, and so the soule is
hindered of much comfort
and enlargement: joy enlar-
geth the soule, but griefe
streighteneth it: comfort
raiseth

Chap. 8.
10.

raiseth up the soule, grieve
and sorrow weigh downe
the soule. A Christian
should be of a straight, up-
right, and enlarged spirit.
When therefore the spirit
is streightened, when it is
prest downe and dejected,
a Christian is not in his right
minde, in his due and pro-
per frame.

Besides, if we regard God
himselfe, we should take
heed that the soule, be not
thus distempered, for by o-
ver-much sorrow and grieve
what a great deale of disho-
nour doe we to God, it pro-
ceeding from a mistake of
his goodnessse and provi-
dence? And with over-much
feare and sorrow, there is
alwayes joyned murmuring
and discontent, and a spirit

unsubdued to God, and his Spirit. There is a wronging as of his care in providence, so of his gratioufnesse in his promises. There is a grieving of his good Spirit, a questioning of his government, as if he did not dispose of things as he shoule, when we will have it one way, and God will have it another way. There is likewise a great deale of pride in dejections and discontent. The most discontented spirit in the world is the Divell, and none powder. It argues a great deale of pride, and sullennesse to be affectedly sad, and dejected, as if such worthy and excellent persons as wee should be so afflicted : or there were greater cause for us to be dejected then raised

raised up. Whereas if we ballance our grounds of comfort (being Christians) as we should do, they would appeare incomparably above the grounds of our discouragements: so it is a wrong to God, and his truth, and his gratiouse sweet governement to yeeld to a dejected sullen disposition.

It is likewise a wrong to others: for it maketh us unfit for any office of love to them, when we plodde and pore so much upon our discontentments, and drink up our spirits, and eate up our hearts, it disables the soule, taking away not onely the strength, but also the willingnesse of the soule.

Besides the scandal that it brings on Religion, and the

the best waies, as if there were not enough in Religion to comfort the soule.

But you will say, Religion breeds a great deale of trouble, and pensivenesse. It is indeed the speech of the shallow people of the world, Religion makes men sad.

And it is true, that as our Saviour Christ here had made his Disciples sad, by telling them that they would leave him, and that a great scandal would be taken at his Crosse, and shamefull suffering; but yet withall biddes them not be troubled, and gives them grounds of comfort: so Religion will make men sad: For it discovers truths, and sad truths. I but the same Religion will cheare them up

up againe, yea, it casteth them downe, that it may raise them up: The Sunne in the morning raiseth clouds, but when it hath strength it scattereth them. G O D intending solid, and substantiall comfort, doth first beget troubles, and discoveres true grounds of trouble: he lets us see that all is not well, but still as Religion brings any trouble, so it brings with it great remedies against these troubles: and that G O D that raiseth a soule to see just matter of grieve, will by its spirit shew its due, and right portion in comfort. Thus to bee sorrowfull and sad in some measure is from Religion, but that which will prevent the excesse and over-
mea-

measure of it, is from Religion likewise.

So that it is a scandal to religion to be over-much dejected.

Besides, though we should be troubled for sinne, yet to bee over-much troubled for sinne is a dishonour to Christ, and to the love of God, in Christ: for it is as if we had not in him a sufficient remedy for that great malady. As be it griefe for the troubles of the Church: as not to be troubled at the affliction of *Joseph* is branded for a sinne: So to be too much cast downe, as if Christ had cast off the government from his shoulders, or had not the name of the Church on his breast in heaven (as the high Priest had

had the names of the twelve Tribes) in his breast-plate, to be so cast downe as to be taken off from prayer, and from the use of all good means to helpe the Church, this is sinfull. So also when griefe for sin makes us forget the mercies of God in Christ, to forget the healing vertue of him our brazen Serpent, to neglect to search our grounds of comforts, and to yeeld to Sathan, to temptation. Even overmuch sadness, though it bee for sinne, or for the Church, it is hurtfull and scandalous.

Iosuah was much cast downe when he saw it went not well with *Israel*. but get thee up *Iosuah*, saith God, what dost thou lying here?

up

up and doe thy duty, consider what is amisse. There is an *Achan* in the Campe: and so when things go not well, let not your thoughts bee conversant about the matters of trouble, so much as about your duty. So we see it is incident to Gods people to be over-much troubled, and we see also the reasons why it should not be so, because it is injurious to God, to our selves, and others every way.

And after all this there is much reason in this, that *Christ* hath forbidden it, let not your hearts be troubled.

But *Christ* could as well have cured it being God, as easily as forbidden it.

It is true, but he cures it by forbidding it: with the words,

Object.

Ans^w.

words, there went forth a spirit of comfort into their hearts, an influence of grace accompanied his commands, for the Word and Spirit goe together: *Christ* deales with men by men. The Spirit of comfort is a spirit of truth, and therefore God comforts by truths. Hee gives us sanctified understandings and affections, and then workes on them by sanctified truths.

And sometimes *Christ* cures it by reall comforts; for comforts are either rationall, which are fetched from grounds, which faith ministers, or reall from the presence of any thing which comforts; as the sight of friends, or the accomodating of us in any thing where-

wherein we see the love of God conveighed: how many reall comforts doth God bestow, when he fitteth us with conveniences in our way to Heaven, so that wee may reade the love of God in them: God doth not onely comfort us by his gracious promise, by his Word, and Sacraments, administering heavenly comforts by them, but also by the conveighing of himselfe, and his love by outward comforts that we enjoy in the world: howsoever carnall men abute them, making all things to worke for the worst: yet that love that intends Heaven, sweetens all things in the passage to Heaven to his children, because they see the love of God

God in the least comfort.

Againe, obserue from this here, let not your hearts be troubled, what is the seat of comfort, the heart, the seat of comfort is the seat of griefe: There must be an application of comfort futeable to the griefe, and the heart must be comforted.

And therefore in *Isa.40.*
1, 2. Comfort ye, comfort ye my people, speake to the heart. As the griefe sinks and soakes to the root of the heart: so doe Christs comforts, like true cordials indeed, that goe as deep as the grievance. If the griefe goes to the heart, the comfort must go as deep. Now God the Father of spirits, and the Holy Ghost the Comforter, knowes and searches our spirits,

spirits, they know all the corners of the heart, they can banish feare and sorrow, out of every cranny, and bring light, heat, and influence into every part of the soule. And therefore Christ saith, Let not your hearts be troubled.

Now for the wayes whereby we must labour to comfort our hearts (amongst many that I might speake of) I will name a few.

First of all, there must be a due search into the heart, of the grounds of our trouble, for oftentimes Christians are troubled, they cannot tell wherefore: As children that will complaine they know not why. I speake not of hypocrites that will complaine of that which

which is not a true griefe to them ; like some Birds that make greatest noyse, when they be furthest from their nests : But of some poore Christians that are troubled, but distinctly know not the ground of it. But search the heart ingenuously, and truely to the bot-tome of it, and see if there be not some *Achan* in the Campe, some sinne in the heart (for sinne is like winde when it gets into the veines, it will have vent, and a troublesome one : and so will sinne, if it get into the soule) it is that indeed which causeth all trouble. And therefore search your hearts throughly, what sinne lyeth there unrepented of, and for which you have

have not beeñe humbled.

And when you have found out your sinne, give it vent by confession of it to God, and in some cases to others.

And when we have done so, consider what promises, and comforts, in that word of God are fitted to that condition; for we can be in no condition, but there are comforts for it, and promises fitted to yeeld comforts for every malady. And it will be the wisedome of a Christian to accomodate the remedy to the sore of his heart. And therefore we ought to be skilfull and well seene, in the word of God, that we may store up comforts before-hâd. Our Saviour Christ tels them before-hand

hand of the scandal of the Cross, and of Peters denyall, that they might lay up strength and spirituall armour against the day of tryall. Those comforts do not (for the most part) hold out in the day of adversity, which were not procured in the day of prosperity. It is not wisedome to be to learn Religion when we should use it: and therefore let us be spirituall good husbands for our soules, by storing up comforts out of the Word of God, and then we shall have no more to doe, then to remember the comforts that we did before-hand know.

And there be some promises of more generall use, that are *Catholica*, fitted for

*Non dureant
in adver-
fis que non
in pace
questra.*

all

all sorts of grievances: and of these we must make use, when we cannot thinke of particular ones. As the promises that concerne forgiuenesse of sinne. Thinke of Gods mercy in pardoning sinne with admiration; because sinne will be presented us in such terrible colours, that if God be not presented in as gracious colours, wee shall sinke: and therefore set out Christ in his mercies, and all-sufficiency, when sinne is aggravated to be in its hainousnesse, and out of measure sinfulness: as the Prophet *Micah* doth, who is a God like our God, that pardoneth iniquity, transgression and sin, &c. Likewise how many promises and comforts are there in that

that one promise, Luke 11.
He will give his spirit to them that aske him. And here our Saviour promiseth to send the Comforter: all graces and all comforts are included in the Spirit of grace, and comfort; his Spirit is a Spirit of all grace: and therefore our Saviour thought that hee promised enough when he said he would send them the Comforter: and so what a world of comfort is in that promise! *All things shall worke together for the best to them that love God:* yea those things that are worst shall work together; though they be hostile, and opposite one to another, yet they joyne issue in this, they bee all for the good of Gods people. *As in a clocke*

the wheeles goe severall
wayes, but all joyne to make
the clocke strike: And so in
the carriage and ordering of
things, one passage crosses
another, but in the issue, we
shall be able to say, all things
worke together for the best,
I found God turning all
things for my good. And I
could not have beene with-
out such a crosse, such an af-
fliction. And so for present
assistance in your callings or
straits, remember that pro-
mise made to *Iosuah*, which
is repeated in the 13. of the
Hebrews, I will not faile
thee, nor forsake thee: a
promise which is five times
renewed in Scripture, and
how much comfort is in
that, that he will vouchsafe
by his spirit a gracious pre-
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fence in all conditions what-soever! And likewise that of *David, Psalme 23.* Though I walke in the valley of the shadow of death, yet will I feare no ill, for thou art with me. It was a terrible supposition made, that though he should walke in the valley of the shadow of death, yet hee would feare no evill. These promises well digested will arme the soule with confidence, that it shall bee able to put any case of trouble: As in the 27. *Psalme, David* puts cases, The Lord is my strength, the Lord is the light of my countenance, of whom shall I be afraid? Though thousands shall rise against me, yet in this I will be confident. If our hearts be established by the word

of God, settled in the truth of such promises, by the spirit of God, we may set God, and his truth, against all troubles that can arise from Sathan, and hell, and the instruments of Sathan, or our owne hearts. And therefore it is a great wrong to God, and his truth, if we know not our portion of comfort, and use it, as occasion serves. More particulars I omit, leaving them to your owne industry, the Scripture being full of them.

When we have these promises, let us labour to understand them thoroughly, to understand the grounds of our comfort in them, and to beleieve the truth of them, which are as true as God, who is truth it selfe. And then

then to love them, and digest them in our affections, and so make them our own, and then to walke in the strength and comfort of them.

Labour Likewise to have them fresh in memory: it is a great defect of Christians, they forget their consolation, as it is in the *Hebrewes*. though wee know many things, yet we have the benefit of our comfort from no more than we remember.

But above all, if wee will keep our hearts from trouble, let us labour to keep unspotted consciences. Innocency and diligence are marvellous preservers of comfort. And therefore if the conscience be spotted, and uncleane, wash it in

Heb. 12. 5.

6.

C 3 the

the bloud of Christ, which is first purging, and then purifying. It first purgeth the soule being set aworke to search our sinnes, and confesseth them, which maketh us see our need of Christ, who dyed to satisfie divine justice. Then God sprinkles our heart with this bloud, which was shed for all penitent sinners: by which when the heart is purged, the conscience will be soone satisfied also, by Christ's bloud. And when it is purged, and pacified, then keep it clean, for a foule soule is alwayes a troubled soule; and though it may be quiet, yet it is fure to breake out afterwards.

And because there can be no more comfort then there is care of duty: therefore together

gether with innocency, let us be carefull of all duties, in all our severall relations : let us consider in what relations we stand, and what duties we owe, and be carefull to satisfie them all. Neglect of duty is a debt, and debts are troublesome; When the soule reflects upon the omission of a necessary duty, I owe such a duty to such a person, I should have done such a thing, in such a relation, but I have omitted it, it is a disquietment, and that upon good grounds; and if you have beene negligent, there must be an actuall renewing of the Covenant, and a setting upon the duty with fresh endeavours to make amends for former negligences, or else the

C 4 soule

foule shall have no comfort, nor will God suffer it to admit of comfort. And therefore worke out your salvation with feare and trembling. The reason that men doe still tremble, and are troubled with this doubt, and that feare, is, because their salvatiō is not wrought out, something is left undone, & their consciences tell the so.

8.

But above all, that wee may receive comfort, let us labour for a spirit of faith. Therefore here it is said, *You beleieve in God, beleieve also in me.* Christ brings them to faith for comfort. And hee sets downe a double object of faith, *God*, that is, the Father, Sonne, and holy Ghost: and *Christ*, considered as Mediator, and *Christ* brings

brings them to himselfe,
(*Believe also in me*) because
he would fence them against
the future scandall of his
suffering. As if hee should
say, You will hereafter
when you see mee so han-
dled, and upon the Crosse,
doubt, and call in question,
whether I am God, and the
Messiah of the world, or no.
But if you beleeve in God,
beleeve in me. For howsoe-
ver in love to you, and man-
kinde, I tooke mans nature
on me, and am abased; yet
in my greatest abasement,
remember this, that I am
God. And surely there is
nothing can stay the soule
more, especially when it is
deepely humbled; then to
consider *God in the second
person incarnate*, and abased,

and crucified, and made a curse, and sinne for us, to see the great God of heaven and earth, whose excellencies wee cannot comprehend, to take our nature, and in our nature to suffer for us those things which he did endure. This will establish the soule indeed. Can the soule thinke that this was done for any small, or to little purpose? Or can there be any griefe, or sinne, that shoula hinder comfort, or perswasion of the possibility of pardon, when the great God became man, on purpose to dye for sinne? Wee may set this against all discouragements whatsoever. And therefore, beleieve in God, beleieve also in mee. Howsoever you see mee abased.

abased, yet you may have comfort in my abasement, for it is for you. And therefore saith *Paul*, *I rejoice to know nothing, but Iesus Christ, and him crucified.* That which proud, and Atheistical Heathens took scandall at, that he rejoyceth in, *God forbid that I should glory in anything, but in the Crosse of Christ*, Peace of conscience, joy in the holy Ghost, reconciliation, and title to happiness is all founded upon Christ crucified.

And then againe you see he joynes both together (*Ye beleewe in God, beleewe also in me*) to shew the distinction of persons in the Trinity, God the Father, Sonne, and holy Ghost; all our faith is resolved at length into one God.

God, but yet withall into three persons in that Divine nature, because as there is God the Father offended, so there must be a God to satisfie that God, and there must be a God to reveale, and apply that satisfaction. The soule is so full of doultings, that nothing can set it downe, but that which is above the soule, and above the devill. And therefore for our salvation, and to give us comfort, there is a necessity of three persons in the God-head; The Father is offended, God in the second person must satisfie offended justice; and God in the third person must reveale and apply that satisfaction for comfort. And therefore he namesthem distinctly

ly. (*Ye beleewe in God, &c.*) And because we cannot beleeve in God the Father, but by believynge in Christ, therfore hee joynes them together (*ye beleewe in God, ye beleewe also in me,*) *No man comes to the Father, but by the Sonne.* G O D the Father dwels in the light that no mortall eye can approch unto, only he hath manifested himselfe in his Sonne, who is the ingraven Image of his person; God shines in the face of Christ, and as hee comes downe, and makes himselfe knowne to us in his Sonne, so wee must goe up to him in his Sonne, as he saith afterwards: *I am the way, the truth, and the life.* There is no going to the Father but by me: nothing is more

more terrible then to conceive of God, out of Christ, for so he is a *consuming fire*: therefore thinke of God as ours in Christ, carry Christ our elder Brother with us, and desire God to look upon us in his Sonne.

Quest.

Now how doth faith in Christ ease the soule in trouble?

Answ.

Many wayes: I will name a few. Faith in Christ banisheth troubles, and bringeth in comfort.

Because it is an emptying grace; it emptieth us of our selves, and so makes us cleave to another, and thereby becomes a grace of union. It is such a grace as brings the soule, and Christ together. Now Christ being the fountaine of comfort,

fort, God having treasured all comfort in him, for the fulnesse of the God-head dwels in Christ, and faith causeth Christ to dwell in us, brings the soule and Christ together, and so must needs make way for comfort, for it makes us one with the fountaine of comfort. And by its repeated acts derives fresh comfort.

Againe, faith establisheth the heart. Now to establish the soule, there must be a solid Basis, as in building there must be a foundation, and a planting upon that foundation. Now here is a foundation, God & Christ, and there must be a grace to found, and bottome the soule therewpon, and that is faith, and so the soule is esta-

established. The chaine and connexion of causes herein is this. God the Father in Christ, and by the holy Ghost conveys comforts, through the word laid hold upon by faith. It is not the word alone, for that is but as the veines and arteries, that conveigh the bloud, and spirits. So the Spirit being conveighed by the promises, helpeth the soul to lay it self upō Christ by faith, which is a grace of union, by which union with him the soule is established.

And then againe faith stirreth up such graces, as doe comfort the soule, as hope in all good things promised. And therefore in the next Verse he addes to comfort them, *In my Fathers house are many*

many mansions; and faith is the grace that apprehends the joyes thereof; and hope expects that which faith believeth, and that hope becomes an anchor to the soule, that stayeth the soule in all the waves & troubles of the world; and what is the ground of that hope but faith? Faith stirreth up hope, and hope pitcheth on the promise, especially of life everlasting. And thus faith becomes a quieting & a stilling grace, because it raiseth the soule by representing and making reall to it, better things then the world can give or take, as it doth also at other times present heavier things then the world can threaten: faith makes things present to the soule, and

and because it layes hold on divine things, greater then any thing here below, therefore it overcomes the world, and all things in the world, yea hell it selfe, because it layes hold on heaven and happinesse, upon the power of God, and the mercy of God in Christ, and upon thole rich promises: What is in the world, or in the ranke of good things, but faith out-bids it by setting heaven against it: and what evill is there but faith over-comes the feare of it by setting hell against it? I shall have such a good, if I yeeld to such a lust: I, but what is that to heaven, saith Faith? For faith being the Hypostasis the substance of things to come, makes them sub-

substantiall, and evident to the soule, as if they were already subsistent, being looked upon in the certainty of the word; and so it affects the soule deepeley, and upholds it strongly, even as if the things themselves were present, and so it banisheth and dispels all discomorts, the 11. Chapter to the *Hebrewes* is a Comment upon this truth in the example of *Moses*, and many others. What greater object of feare might be presented to a man, then the angry face and countenance of a terrible Tyrant? Yet when by the eye of faith, he saw him that was invisible, and then looked upon *Pharaoh*, what was *Pharaoh* to God? When *Micaiah* had seene G O D fit.

sitting on his Throne, what was *Ahab* to him? And when the soule hath entred into the vaile, and sees the glorious things of heaven, and happinesse, what are all things below? Faith sets the Soule on a Rocke, above the reach of waves, upon the love of God in Christ. And therefore set the grace of Faith on worke, keepe it on the wing, preserve it on exercise, and faith exercised will be able to comfort the most dejected soule in the world, and to raise it above all the troubles that can be imagined, or befall us.



THE
Second Sermon.

Ioh.ch.14. ver.1.

Let not your hearts be troubled; ye believe in God, believe also in me.



He words of
dying men
departing out
of the world,
as being most
serious and weighty, are
most to be regarded. The
children of God the nearer
they are to heaven, the more
suitable they are to their
he-

heavenly condition. So was our Saviour Christ, and therefore he labours to furnish his Disciples (and in them us) with good counsell to establish their hearts against the troubles and scandals to come. If you consider the time when hee spake these words, it was when he himselfe was to be troubled more then ever was any creature: yet hee forgets himselfe, and his future troubles, and thinkes how to raise up and comfort them. He foresaw that Peter would deny him, that the rest would leave him, he foresaw that they would be dejected, when hee was gone: yet let not your hearts be troubled.

Oh what a blessed and sweet

sweet Saviour have we, that thinkes more of us, then of himselfe, that he forgets his owne troubles, and sufferings, and extremities, and thinkes of the supporting and upholding of his Disciples.

This came from the same love that drew him from heaven to earth, which moved him to take our nature, and in that nature to dye for us: and what may wee not expect from that sweet and large love? out of the same bowels of pitty and compassion, was it (that they should not bee over-much dejected) that he saith, *Let not your hearts be troubled.*

Hee knew his Disciples were in the state of grace already: yet he foresaw they were

were such as would finde. Nay, that Peter would deny him. Yet the foresight of Peters and their unkindenesse, did not take away his love, and pity, and compassion towards them: Yet notwithstanding he gives them sweet consell; nay after they had dealt unkindely with him, and denied and forsooke him indeed; hee tooke no advantage of their weakenesse. He knew they had a secret love to him, that they had in them a root of affection, and hee was so farre from taking advantage for it, that prettily after he saith, *Tell my brethren that I ascend to my God, and their God, yea and tell Peter so too, that hath dealt most unkindly of all with mee.* What a gracious

gracious and mercifull Saviour have we, that fore-sees what ill we will doe; and when we have done it, takes no advantage against us, but is carefull to keepe us from too much dejection, though he knew he would deale so unkindely by him: and indeed he did of purpose take our nature, that he might be a mercifull high Priest.

Christians must distinguish betwixt *dejection* and *griefe*: It had been a sinne for them not to have grieved, as well as it was a sinne for them to be over-much troubled. None are more sensible then a Christian: *Sentit dum vincit*, hee feeles troubles whiles he overcomes them.

Christ speakes to the heart, because the heart is

D the

the seat of trouble: *Let not your hearts be troubled.*

Christ could speake to the eares and heart at once, his words were operative, and conveighed comfort with them. Together with his words, hee let in his holy Spirit, that comforted them. Gods commands in the minstery of his word, suppose not that we have any ability to execute them, but together with his word there comes forth a power. As when Christ said, *Lazarus arise*: there went forth a power that caused *Lazarus* to arise. As in the Creation he said, *Let there be light*; for the Word, and the Spirit goe together.

Having taken them off from trouble, he shewes a way

way how to raise them,
which is by faith, Ye be-
leeve in God, beleeeve also
in me.

The object in believing is God, and Christ Mediator : we must have both to found our faith upon. We cannot belieeve in God, except we belieeve in Christ : For God must be satisfied by God, and by him that is G O D must that satisfaction be applyed, the Spirit of God, by working faith in the heart, and for the raising of it up when it is dejected; all is supernaturall in faith. The things we belieeve are above nature, the promises are above nature, the worker of it the holy Ghost, is above nature : and every thing in faith is above nature : there

D_2 must

must be a God in whom we
beleeve: and a God through
whom: if God had not sa-
tisfied God, the conscience
would never have beene sa-
tisfied, there would still
have beene misdoubtings.
And yet if the holy Ghost
sets not down the heart, and
convinceth it throughly of
the all-sufficiency of that sa-
tisfaction, it would never
beleeve neither. And there-
fore as ye beleeve in God,
beleeve also in me, for I am
God too.

We may know that Christ
is God, not onely by that
which Christ hath done: the
Miracles, which none could
doe but God, but also by
what is done to him. And
two things are done to him,
which shew that he is God,
that

that is, *Faith*, and *Prayer*, we must beleeve onely in God, and pray onely to God. But Christ is the object of both these, here he is set forth as the object of Faith, and of Prayer in that of Saint Stephen, *Lord Iesus receive my spirit*. And therefore he is God, for that is done unto him which is proper & peculiar only to God.

That which I shall now touch upon is this : we must remember what a strong foundation, what bottome, and basis our faith hath ; there is God the Father, Sonne, and holy Ghost, and Christ the Mediator, that our faith may be supported, we have him to beleeve on, who supports heaven and eareh. As in 1. *Hebr.* and

D 3 *Colof.*

Colos. 1. he created all things as well as the Father; he is honoured of all as well as the Father; he that supports the pillars of heaven and earth, is able to support the pillars of thy soule.

But how doth faith in Christ ease the soule of trouble?

In a word, as it carrieth the soule out of it selfe unto God in Christ, and unto Christ, uniting, and making us one with him, and so sets the soule above all trouble whatsoever: for being one with Christ, we are already with him in heaven. And againe, faith is a grace that presents things to come, as present, and so establisheth the soule. It is the hypostasis of things, it

it gives subsistence to them in the promise, and it doth never leave to doe it till the things subfist indeed. It is a grace that accompanieth the soule to heaven, looking upon things in the word of him that is truth it selfe, and so giving a kinde of being to them throughout all the way to heaven, till they have a being indeed. And then faith is out of office, yeelding it up to *fight*, and the full enjoyment of all.

But did not the Disciples beleeve already?

Yes they did, but they had need to renew their faith, as occasions were renewed, and as troubles were to increase. *Believe in mee*. It is as he should have said, Now there is occasion for

Quest.

Answ.

you to use your faith, I must be taken out of your sight, you must see me suffer, and you had need of an extraordinary measure of faith to see me in such abasement, and yet to believe that I am God.

We must grow from faith to faith, that we way live by it continually, and we must increase with the increase of God, that as our difficulties do encrease, our strength to goe through them may encrease also: as they prayed, Lord encrease our faith.

I gave some directions how we might not be troubled.

And first, we must labour to have our part and portion in Christ, else there is nothing belongs to us but trouble. There are two sorts of men

men in the Church, some that usurpe a peace and exemption from trouble, as if joy and comfort were their portion. Sathan is wise enough not to trouble them, and they take an order with their consciences, that they shall not trouble them till needs must, till the houre of death, or some dismal accident: the only way for such is to be troubled, that their trouble may be a foundation of their comfort. For to such as live in their sianes against conscience apparantly, so that every man may see it, and yet are not troubled, they have no interest in comfort, nothing but woe and misery belongs to them. Indeed Christ came to

save sinners, but it is broken-hearted sinners, penitent sinners, that are weary, and heavy laden under the burthen of sinne. And therefore though they speake peace to themselves, yet we dare not speake any comfort to them from Christ: As Iehu said to ~~oram~~, *What hast thou to doe with peace, as long as the whoredomes of thy mother Jezebel are so many?* Dost thou talke of peace as long as thou art a ~~swearer~~, a profane liver, a malitious person, against all that are truly good? what hast thou to doe with peace?

Now in the visible Church there is another sort that Satan laboureth to trouble; since he cannot keepe them in the state of nature, but they

they breake from him, Christ pulling them out of Sathan's kingdome by the power of his ordinances, and holy Spirit, hee labours to trouble them in their peace all he can; because they bee in the world, above the world, he envies their condition, that they should enjoy that paradise which hee left, the comforts that hee once had, and therefore hee labours to disturbe them in their comforts.

The estate of such is mixt, here in this world: they have that in them, and without them, which will alwayes be a cause and occasion of trouble. They have corruption in them not altogether subdued: and they have without them Sathan taking

taking advantage against them: and the world opposing them. These although they have something in them that must be subdued, yet something also that must be cherished and strengthened. And therefore these are the persons to whom comfort, properly belongs.

In heaven wee shall have no need of being comforted, for there our peace shall be to have no enemies at all: our peace here is to have comfort in the midst of discomfort, and an heart enlarged in troubles.

He speakes this to them here who were beleevers already: *Ye beleeve in God*, who he knew should not be troubled, *Let not your hearts be troubled*. So that to the end

we

we may be subjects capable of comfort, we must be such as by faith are one with Christ, and so reconciled to God. All motion ends in rest, and all the rest of the soule ends in God, the centre of the soule. And therefore before the foul can settle it self, it must be brought to God, through Christ, that must be laid as a ground.

Now there is a threefold malady that troubleth us, and there must be a threefold peace, and ground of comfort against them.

First, it is a trouble to the soule (when once it is awakened) that GOD, and it should be in ill termes, when the soule lookes upon God as angry, and displeased with it.

A.

Againe, the soule is troubled, when it lookes upon it selfe, and sees nothing but turmoiles and seditions there.

Thirdly, when it lookes upon the affaires of the world, and accidents here below, it is full of confusion for the present; and it is full of feares for time to come, that things will be worse and worse. Thus the soule whilest it is in the world, is troubled about its peace with God, and with its selfe, and about this evill world.

Now before the soule can yeeld to any quiet, all these quarels must be taken up.

I A peace must be made betwixt God and us, by the great peace-maker, who is also called *our peace*, and when

when we be justified and acquitted from our finnes by the bloud of Christ sprinkled on our soules by faith, that bloud of Christ speakes peace to the soule in the pardon of sinne : *being justified by faith, we have peace with God, through Jesus Christ our Lord.*

Then secondly, there must be another peace settled in some degree, and that is the peace of government in the soule; grace must be above corruption. They will be together in the soule whilst we are here, but sinne must not have the dominion. This is such a peace, not, as will admit of no conflict, but a peace wherein grace may get the better, and where grace gets the better, it will keepe

keepe corruption under, and G O D gives his Spirit to whom he gives his Sonne : that as we be in good termes with G O D, so our natures may be like his : That wee may love and delight in what he loves and delights in; and so may be as friends, enjoying acquaintance and communion together.

I but thirdly, there is confusion in the world, and many accidents may fall out, that may disquiet us for time to come. Now before the soule can be at peace in that respect, it must know, that being once in Christ, reconciled to God, and having the Spirit of God, it is under a gratiouse governement and providence, that disposeth all things to good, and maketh

keth every thing peaceable.
Tranquillus Deus tranquilla latomia: When God is at peace, all is at peace, yea so farre at peace, that they have a blessing in them. The curse and venome is taken out of them by Christ, who tooke the curse on himselfe, and satisfied the wrath of God, and now they be not onely harmelesse, but medicinall, and helpefull, so that they be all ours, and made in some sort serviceable to further our spirituall good.

When our husband hath all things committed unto him in heaven or earth, will he suffer any thing to befall his dearely beloved Spouse, that shall be disadvantageous, and prejudiciall to the

the maine. No, no, he will not suffer any thing to befall her, which he will not rule, and order, and overrule for the good of the Church, and so there comes to be that third peace.

And for the time to come a Christian knowes, that whom Christ loves, hee loves to the end, and the good worke begun shall be perfected to the day of the Lord. He knoweth he is in heaven already in his head: *Hee that belieues in Christ hath everlasting life, and is triumphing in glory in his head.*

And therefore nothing can dismay a Christian that is truely in Christ; grant the first, grant all, stand upon good termes with Christ, be-

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reconciled to God, and nothing can doe thee hurt.

But when we at any time come to comfort such as have comfort for their portion, it stickes here; if I were a childe of God indeed, or if I did beleieve, it were something. These be good comforts indeed, and certaine, and true, for they be the word of God: but what is this to me? I finde univer-sally, that comfort stickes there, and therfore we must labour to remove that objection.

First of all therefore labour to have a good judgement of maine truths, that these comforts are the comforts of the holy Ghost, and that the word is the word of God, by a generall knowledge

ledge of the truth of the promises, thou shalt be better able to apply them. If thou sticke in the principles, so as not to know them, nor to beleevethem; there is no talking of the application of faith upon them; we must make that our owne in particular, which we abeleeve first in generall. And therefore Christians must first be well scene in the Scriptures, and in the promises there; that they may know what belongs to them, and apply them to themselves.

I but my faith is weake?
I answer: The office of faith is to knit to Christ, and the weakest faith will doe that, as well as the strongest: And when we are once one with Christ, then our perfection

fection is to bee found in him. It is the office of Faith to bring us to Christ, and then to looke to him for all perfections, and for thy title to heaven, and not to thy faith. And true faith is faith even in the least degree of it. As wee say of the elements, every drop of water is water, and every spark of fire is fire. And therefore the argument will not hold, if we have not much faith, we have no faith; or if wee have no feeling, wee have no faith. There are many common errors which wee must remove, that they may not hinder us in the application of Christ, by distinguishing betweene strong grace, & true grace; & above all, labour to know & un-

understand the covenant of grace. The tenor of which requireth no set measures of grace, but if we belieue, we shall not perish, but have everlasting life; under so gracious and mercifull a covenant are we.

2 But this is not sufficient to satisfie the soule. The very cleaving to Christ is indeed a sufficient ground of comfort; but yet to obtaine actuall comfort, there must be a knowledge that we doe cleave to Christ, and belieue. There may be adherence without evidence: and there must be an act of reflection to cause faith of evidence, it must appeare to our selves that we doe belieue before we can have comfort, though wee may be
true

true Chriftians, and goe to heaven without it. Therefore let us labour to make our calling and election sure: that is, in our selves, and in our owne apprehencion: though it be never fo sure in it selfe, and in Gods breast, yet we must labour to make it sure in our owne breasts, that sin may be pardoned in our owne conſciences, that all may be reconciled in our owne hearts, that what is done in heaven, may be done in our hearts also, being cleared to our owne afſurance. You ſee what ad- vice the Apostle gives, *Give all diligēce*: it is not got without diligēce, nor without all diligēce: to make our calling and election ſure, that is, to make our election ſure, by

2 Pet. 1.

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by our calling, and to that end to adde grace to grace. It is the growing Christian, that is the assured Christian. Whilst we are yet adding to every heape, w: shall get more abundant entrance, and further into the kingdome of Iesus Christ, as the Apostle there speakes.

3 And when we have attained any evidence of true faith, labour to keepe that our evidence cleare, let it not be spotted or defiled by any sinfull acts: you have many a good evidence that is so blurred with negligences, and daily errors in speeches and conversation, that when they reflect upon themselves they conclude, **Can such a wretch as I, that have so loose a tongue, that have**

have no more watchfulnesse over my heart, have any faith at all. And thus God doth suspend their comforts so, that though they may be in a good estate for the maine, yet they shall not know it, and all because they are not carefull to keep their evidence, which wee should preserve cleare and bright, that it might be seen and read upon all occasions. And we should so keepe them bright, that our consciences may witnesse with us, and that the Spirit and the Word may joyne their witnesse with our consciences. The Word saith, *That he that loves the brethren is translated to life*, and he that hears the word, as the word, is Christ's sheep. Now doth thy

E con-

conscience tell thee, that though in weake measure, yet *I doe so!* Then here is the word, and thy conscience for thee: and doth the spirit witnesse with thy cōscience that it is so indeed? then it is well, thou keepest thy Evidence to purpose.

4 And when we have done this, let us make conscience not to yeeld to any base doubts, and feares, and objections of Sathan, and our owne hearts. When we finde any worke of grace, deny not the worke of God, lest we grieve the Spirit of God. As some melancholy Christians, that though every man may see the worke of God in them, yet yeeld so slavishly to the misgi-vings of their hearts, and the temp-

temptations of Sathan, that they conclude they have no faith, no love: though other Christians that can reade their evidence better, see that they have these in them; what dishonour is this to God and his Spirit, when a darke humour shall prevaile more then the Word, the truth it selfe: this is a great bondage which Sathan brings the soule into: that when there is evidence of faith in the fruits of it, yet men will beleeve a peevish humour, before the word and testimony of conscience, enlightened by the spirit. Take heed of it as a great pride in the heart, when wee yeeld more to a sturdy, darke, unsubdued humour, then to Evidence

it selfe.

Therefore in such cases hearken not to what feare sayes, or humour saith, or Sathan saith, or what the world saith, but hearken what truth it selfe saith, and what conscience saith, when it is enlightened by the Spirit, as in good times when we are at the best. True Christians, though more remisse, shall have so much comfort as shall support them from falling into despaire, yet not so much as shall strengthen them, and carry them into a vigorous life, fit for Christians.

5 When we have found any worke of grace, and thereupon that our faith is true, wee ought to comfort our selves, and to maintaine our

our comfort by all meanes. Every grace is but faith ex-ercised: when our Saviour saith, *Ye believe in God, believe also in mee,* hee might have said also in particular, Be patient, be contented, be comforted. But he names the root of all, Faith, wherein all graces are radically, which is therfore discerned in the fruits of it, so that if any grace be found, as love to the brethren, hope of life everlasting, or the like, there is faith. For the root and branches bee together, though the root is not alwaies discerned. And therefore when we discover any true faith in the fruit of it, let us support and comfort our selves with it.

For whē a man is in Christ,
E 3 and

and by Christ an heire of heaven, and a childe of God, what in the world can befall him, that should deject over much, and cast him downe? What losse, what crosse, what want of friends, hath he not all in God, and in Christ, and in the promise? Doe not the promises weigh down all discouragements whatsoever? Surely they doe. And therefore we must strive against dejection. For besides what I spake the last day, it is a dishonour to the profession of Religion, which is in it self so glorious, a dishonour to God, and to Christ, that when we have such glorious prerogatives, and privileges, which the Angels themselves admire; yet every petty crosse and

and losse that we meet with-
all in the world should cast
us downe, wee should take
heed exceedingly of this,
and should labour every day
to have a more and more
cleare sight of the promises
that belong unto us, and to
know the privileges of
Christianity, and renew our
faith in them continually,
that they may be fresh to us
in all temptations, and occa-
sions whatsoever.

I beseech you do but con-
sider any one grand pro-
mise, which if it be rooted
in the soule, how it is able
to support the soule against
all troubles whatsoever. As
that, *Feare not little flocke, for
it is your Fathers good pleasure
to give you the kingdom.* Or
that other: *If God spared not*

his Sonne for us; how will hee
not with him give us all things
else?

Labour to have these
things fresh in memory, to-
gether with the privileges
belonging to Christians.
Thinke what is it to bee a
childe of God, and an heire
of heaven.

We must not looke one-
ly to the blinde and darke
side of our condition. Chri-
stians have two sides, one to
heaven-ward, and God-
ward; and that is full of glo-
ry, certaine, and immove-
able. Another towards the
world, and that is often-
times full of abasement, full
of disgrace, and dejection.
That is moveable, some-
times better, sometimes
worse, as God pleaseth to
dif-

dispense his government in the Church. Let us looke to the grace, to the cōforts that belong to that grace, to the promises, the best side, and not to be carried away with the darknesse of the other.

It is a terrible sight to look upon sinne, and misery, and hell, & judgement to come; but what are these to a Christian that is in Christ, that seeth them all subdued, and overcome to him? The afflictions of the world, and the crosses of the world, what are they to a soule, that is already in heaven by faith; and seeth them all overcome in his head Christe. *Be of good comfort, I have overcome the world.* And therefore we must not be so malignant, as to looke

all upon one part of a Christian, and that the worser part which is the object of shame, live not by shame: but if we be Christians, let us live by faith, looke to the best part: looke upwards and forwards to that which is eternall.

5 And withall labour to keepe the graces of the Spirit in continuall exercize upon all occasions. For grace exercized brings certaine comfort: it may bee with a Christian in his feelings as with the worst man living; but he may thanke his owne negligence, his owne dulnesse; his not stirring up of the graces of God in him. For therefore it is that he hangs the wing upon every petty crosse, on every

very occasion: Labour to have an heart ready to exercise grace suteable to that occasion; for then grace will reflect sweetly, where there is sincerity and grace in exercise. Sincerity alone will not comfort a man, unlesse it grow up to fruitfulness: & fruitfulness which springs from the exercise of grace, hath a sweet reflection upon the soule. *Remember Lord how I have walked before thee, in truth, and with a perfect heart, saith Hezekiah.* He stood then most in need of comfort, and this comforted him, this his reflection upon his former sincerity. So when a man can appeale unto God, as Peter did, *Lord thou knowest I love thee: so much sincerity so much bold.*

boldnesse with God. And therefore let us keep grace in exercise, that we may be fruitfull in our lives and conversations, and then we shall be alwaies comfortable.

And to adde a littell, there is no grace in a Christian, but if it be exercised, there is a suteable comfort upon it even here in this world. There is a *Premium ante Premium*, A reward before a reward. Nay, the Heathen men, *Sacrates*, and the best of them, so farre as they exercised the naturall goodness that was in them; their consciences reflected peace; so farre as they were good, and did good, they had peace, much more peace then bad men had. God gave even them some rewards,

wards, upon discharge of their duties: he will not be beholden to any man, that exerciseth any degree of goodness that is in him. Much more therefore shall a child of God enjoy it, when he exerciseth his graces in any temptatio, when he overcomes any uncleane, earthly, vaine-glorious vindictive, or any other base lust, he shall finde peace of conscience sueitable: and the more he growes in strength, and resolution for the time to come, the more he groweth in inward peace. *Righteousnesse and peace goe together, not only the righteousness of Christ, and our reconciliation before God; but also the righteousness of an holy life, & peace in our own*

con-

consciences.

Heb. 7.1.

The righteousness of Christ entitles to heaven, and the righteousness of an holy life sheweth my title unto comfort. As faith in Christ's righteousness brings peace, so sanctification also: Christ is first King of righteousness, and then King of peace. And therefore where there is no righteousness, there is no peace. But on the contrary, as heat followeth the fire, and as the beames have an emanation from the Sunne, so doth comfort arise from grace, especially from grace exercised.

Therefore they that would have inward peace, let them labour to be gracious, and that not onely in the inward frame of the heart,

heart, but in the exercise of grace upon all occasions. *For they that walke according to this rule, that is, of the new creature, peace be to them, and the whole Israel of God. Gal. 15. 16.* an exact and carefull life will bring contrant peace.

Therefore let us labour first for interest in Christ's righteousness, and then for the righteousness of an holy life; for a conscience to justifie us, that we have no purpose to live in any sinne, and a not accusing conscience will be a justifying conscience. What a blessed condition shall we be in, to be in Christ, and to know that we are so? Oh the heaven on earth of such a man, as is in that condition! For which

which way soever he looks, he findes matter of comfort. If he lookes backward, to the government of the Spirit that hath ruled him in the former part of his life, he may say with Saint *Paul*,

I have fought a good fight, I have runne the race that God hath set before me. And what a sweet reflection is this: he is not afraid to looke backe to his life past as other men. If he lookes forward, hee feeth a place prepared for him in heaven, and there he sees himselfe already in Christ: henceforth there is laid up for me a crowne of righ-teousnesse, which the righteous Judge shall give me at that day: and all that love his appear-ing, saith he, there. When there comes ill tydings of

the

the Church abroad, and at home, it doth not much dis-
may him; his heart is fixed, he believeth in God, and in Christ, and that keepes him from being like a reed sha-
ken with every winde. For reproches, and disgraces that he meets withall in the world, he weares them as his crowne, if they be for Religion & goodnesse sake. For his witnesse is in hea-
ven, and in his owne con-
science. And God in heaven, and his conscience within, do acquit him, & if he suf-
fer for his deserts, yet in all afflictions God dealeth with him as a correcting father, he knoweth he hath deserved them; but he looks on them as comming from a father in covenant with him: And what

what can come from a father, but what is sweet? He sees it moderated and sweetened, and in the issue tending to make him more holy. The sting is taken out, and a blessing is upon it, to make him better. And therefore what can make a Christian uncomfortable when hee hath the Spirit of Christ, and faith the root of grace?

These comforts being warmed with meditation, will sticke close to the heart: comforts that are digested, are they that worke. Let them therefore not onely enter into the braine and fleet there, but let them sinke into the heart by often consideration of Gods love in Christ, and the privileges of Christians here,

here, and in heaven, where
our head is, and where wee
shall be ere long. Warme
the heart with these, and
see if any petty thing
can cast thee
downe.

FINIS.

